

Father Mathew.
The arrival and enthusiastic reception of this distinguished person have been duly chronicled. He is a foreigner; he is of another and an abhorred religion; he is upheld by no civil office, or noble birth; he is distinguished simply by his own philanthropy, and he is received with a welcome, such as princes might be proud of; such as no prince, merely because he is a foreigner, could command. In this country, however, we believe, an even greater respect is shown to our country's history, and probably in the history of the world.

This event has significance. Any event, happening for the first time in the history of a nation or the world, is significant of causes beneath it, just as certainly as an island rising in mid ocean, proves some power deep in earth's bosom to cause it. It signifies that the temperance pledge has become an influence in the moral atmosphere of nations. Mr. King, the representative of the Temperance Society, in Ireland, in this country last year, is said to have testified to the great effects of Father M.'s labours, and to the excellence of his character. When twenty-five years ago the Temperance Reform began, it was an effort of a few minds, and was denounced as visionary. Now this nation, in a manner more honourable than by Congress had voted it, and the President issued his official proclamation—by the spontaneous act of her people—has manifested its entire concurrence from the chief magistracy of the state, and from the entire body of the people, in the cause of controlling the religious sentiments and acts of the people, or any express judgment of what is fit in the case, but because there can conveniently come from him alone, a signal, which being by tacit consent regarded by all who are convinced of the propriety of such a fast, may secure a general concurrence in observing the same day. The main practical value which attaches to the recommendation in such a form, is that it is a protestation of general co-operation. And as it can be of no force any further than it accords with the religious impressions and convictions of the people, it becomes immediately an exponent of the public benediction to which it invites us. And a general and hearty compliance with the invitation on the part of the people owning and endowing it, would make it the expression of a national mind.

As to the general property of such a public benediction in the case of public calamities, we suppose no Christian is in doubt. Warrants and precedents for them abound in Scripture. And so evident is the natural propensity in the case, that the stupid nimivites, as they were, did not fail to observe it.

But perhaps some will say, that the terms of this visitation are experienced in other localities, and that there is no call to fast at home, which is due to us, and hence there is little occasion that we should regard the summons to fasting. With regard to this, it is proper to remark, first, that the summs which have occasioned the dread visitation are national, and that their importance should be the test of the nation. And secondly, we have no security that this pestilence which walked in darkness with no light to a visit. Next, we are called at home, because the ways of God's judgments in dealing with all human creation, its way in the sea, and its footsteps are not known. Our present exemption gives no security for the future. Besides, if we believe in the efficacy of prayer, and if we hear the report of the dreadful ravages of the pestilence, though indistinct beginning, even common humanity, if no higher principle should engage us in a special intercession, that the course of the destroyer.

The method of fasting, when an occasion occurs, such as impresses the public mind with the spiritual need of mankind, better accords with the Scriptural intent of fasts than do annual or periodical feasts, which are sure to be turned into holidays by the more unthinking portions of the community. It is to be hoped, then, that this recommendation of the President will find a general compliance on the part of all sincere Christians, and that it will be uniformly observed in its form. It does not even take the name of a "proclamation." All idea of authority in a religious matter is excluded. He seems to take upon himself mainly to invite the people to this observance, because he is in a position to address the whole people, and secure their simultaneous action.

At Home and Abroad.

The one advantage which the sinner has over the saint, in this world, is in the ease with which he maintains his consistency. In the man of the world, corruption runs in his favourite and accustomed channels, let him where he will. He has no warfare to keep up with his darling sins, which have their own way, with perhaps less restraint when at home than elsewhere, unless it be in the way he is apt to be at home, himself.

With the man of religious principle, unless his attainments in piety are unusually great, the case is very different. In him there are two dominant powers contending for the mastery, as the house of David contended for empire with the house of Saul—the former waxing stronger and stronger, and the latter becoming weaker and weaker, as the struggle went on.

He must, however, be tested at home, before he meets for temptation, but such is his strength by his constant resistance, and where his regular habit of devotion and his most cherished associations render his silent aid and protection. But when he goes abroad, amid other scenes and employments, he is obliged to meet new and untried temptations, without his old helps and defences. It is not strange, therefore, though it is lamentable, that he is often worsted at the hands of the tempter, and is forced to yield to temptation, but such is his strength by his constant resistance, and where his regular habit of devotion and his most cherished associations render his silent aid and protection. But when he goes abroad, amid other scenes and employments, he is obliged to meet new and untried temptations, without his old helps and defences. It is not strange, therefore, though it is lamentable, that he is often worsted at the hands of the tempter, and is forced to yield to temptation, but such is his strength by his constant resistance, and where his regular habit of devotion and his most cherished associations render his silent aid and protection.

The Rev. Adam's Convocation Sermon. Few occasional sermons attract so much notice as this; but we only wish to say something as to the manner of its reception in certain quarters. At the time of its delivery, there was much speculation among the Orthodox brethren, in regard to the feelings it might excite in their hearts. It was delivered in the presence of a large audience. The speaker made two points of his sermon, viz.—"That we are to be converted to the truth of the gospel, and that we shall return with gladness to our former home."

This last interest, at least, is strongly sustained by the speaker.

The Christian Examiner makes the following comment:—

"The discourse implied, though not explicitly assumed, the Calvinistic terms of salvation, though it did not define or state them. It was written with a decided bias in favor of the Reformed faith."

We will merely add that "Dell Park," consisting of twelve (as the Germans would say,) of "God's acres," was selected and purchased by the town of Natick, as a very reasonable rate, of one of its own citizens. The lots have already been marked, and are now offered at a public auction.

The lots are very good, and the ground is well watered and healthy.

It is to be regretted that the speaker did not speak of the doctrine, "on the basis of Faith."

Mr. More's sermon, in the course of his lecture, on the subject of the "Christian Witness,"

is as follows:—

"The Christian Register of July 7th, contains a characteristic extract from the "Christian Witness."

"The Rev. Mr. Shore, of Cincinnati, has

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General Intelligence.

CHOLERA RECORD.

that Mr. Willis, as on desiring to attempt to communicate its expense; and that in the beginning he was caused by the press, the new enterprise, to buy the sole proprietor. with the most satisfaction, and on a charge to the public.

for his youthful and guided as it was so good, and his health could be well affected to his ancient friend, to be regretted, there should be regarded as safe, and would ungenerously, on the hoary head, and at least, part profit from his gains, but filled with an irreparable loss, and sorrow. Having the character, have read and sorrow. That I had not supposed to fall below his wretched reputation, would not him, who was the author of such a work, be a source of pain to the posterity, all "makers," prior to all that touches

the most congratulatory charge of a publican, in the world, the put up with an execrable who was the inventor of ether, and the author had a less painful and prouder of his creation, shall really come to further more.

REBUTTER.

July 3, 1849. — In the Illinois and St. Louis, at the time we arrive in America during to the just past, has been computed to be by the dread of the river to the Illinois out of the country. A travel to a town, but stand with slender means from New Orleans, emerges at their quarters, and up their quarters, a number of the those who six and many mounted in the road, so far as the report of your inquiry among these two was also attacked by able citizens, though that out but forty thousand.

nothing had been done to arrest the aid from the medical society; upon the meeting; upon the efforts of the committee, and they would take design. The late Committee to the spare cart was to remove the traps, &c., were in quarters; last as a day of public meeting; that the opinion of the medical society, that it may witness.

REBUTTER. WILL WHITE. — It matters little, but the whole of the city, and the most striking feature in the atmosphere that has been becoming supporting life, solution has this, it may witness.

D. E. RICHARDSON.

REBUTTER. —

The Sabbath School.

FOR THE PURITAN RECORDER.

THE SABBATH SCHOOL SYSTEM.—NO. II.

MESSES. EDITORS:—In conversing with teachers and others upon the subject of establishing the young in the missionary work, so as to make it a prominent object of interest to them, I have found that, while it is difficult, if practicable, as, would therefore do best if any one to measure so desirable an end; and I have also found others who had had success in the work; and where such has been the case, their fondest expectations have been more than realized. I think I can show that it is practicable and perhaps far more easily accomplished than many are aware.

The question is, How is it done, in respect to the proper training of the young in the missionary work to be supplied? I answer, by interesting the young in the work itself. How is this to be done. By immediately forming them into organizations for the purpose of forwarding and carrying on the work. To be more explicit—let all the members of the Sabbath school be organized into a movement upon the youth themselves, upon the Sabbath school, and upon the cause of Christ throughout the world.

Yours respectfully,
A TEACHER.
East Boston, June, 1849.

Agriculture.

HAY IN ENGLAND.

It scarcely ever pays to buy. It keeps well in any condition, as there are in the most easy manner, and carefully packed with straw. Nothing can be more beautiful and workmanlike than the manner in which these are made up; and for hay, the long stacks are decidedly preferable to those of round form, as it is cut down for use, in such case, to more advantage, than the seeds for 30 hours in a solution of 1 lb. of guano to 10 gallons of water, or a gallon of water infused with 1-4 of an ounce of chloride of lime; 3d; to have the ground clean and free from weeds before the seeds are sown, and watching the growth of weeds afterwards, and raking them before they choke the crop; and for the seed to be sown in the ground, and open about the plants, by stirring it when the weather is dry. The other the ground is stirred the better, provided you do not disturb the roots of the plants.

THE PURITAN RECORDER—THURSDAY, JULY 19, 1849.

SOWING TURNIPS.

The sowing of the flat varieties of the turnip, intended for the kitchen and the feeding of stock during the winter and spring, should be done in春 and the northern parts of the United States by the middle of this month; but in Virginia, Maryland, Pennsylvania, New Jersey, the southern parts of New York, and in the Western states, the time may be prolonged until the middle of August, and in some places, even until September. If soon earlier, they are not so tender nor so finely flavoured; and if sown later, they will not generally attain a full growth.

It has been proved by long experience in this country, that old and well rotted, or newly cleared, manure, only burns the roots of the largest and the finest flavoured roots. Those who do not possess lands of this description, and design to enter into field culture on a large scale, must render their ground as rich as possible, by the addition of manure. An acre of ground will require from 250 to 400 lbs. of urea guano; 15 to 20 bushels of bone dust; 30 to 35 bushels of wood ashes, or from 500 to 1,000 bushels of fine, well-rotted barn yard manure.

In the cultivation of turnips, there are four things which ought to be carefully observed: 1st, unless the land be "folded" or burnt over, it should be reduced to a finely-tilered state. This may be accomplished by deep, rough ploughing just before the freezing of the ground; 2d, to force forward the young plant into a rough, loose soil, by the use of a harrow or a roller of flax. This may be done by soaking the seeds for 30 hours in a solution of 1 lb. of guano to 10 gallons of water, or a gallon of water infused with 1-4 of an ounce of chloride of lime; 3d; to have the ground clean and free from weeds before the seeds are sown, and watching the growth of weeds afterwards, and raking them before they choke the crop; and for the seed to be sown in the ground, and open about the plants, by stirring it when the weather is dry. The other the ground is stirred the better, provided you do not disturb the roots of the plants.

HINTS FOR THE SEASON.

CUTTING BUSHES AND DESTROYING WEEDS. All useless bushes and briers, growing about your pastures and fields may be cut this month, or grubbed up by the roots and burnt, as well as all thorny and pernicious weeds.

COMPOST HEAPS. This month and the next will be the proper time for collecting materials for manure. Marsh and swampy land, the sweepings of roads, hills, ditches, fields, fens, sods, mold and leaves from the woods, marsh grass, the sweepings of your dwelling, refuse vegetables, the slips and ends of your kitchen, wash room, or chamber, mixed with oyster shell lime, and the contents of your barnyards, pig pens, and hen houses, comprise the very best elements for a compost manure. It is preferable that these be turned under a shed, or covered with a thick layer of sod or muck.

DRAINING WET LANDS. Any wet fields or styes of clay, which have been left during a considerable portion of the year, may be deeply drained during this month and the next two, while the ground is dry. By this means, they will be deprived of their surplus moisture, and converted into fruitful moulds.

ART. 5. It shall be the duty of the Collectors to use their utmost exertions in obtaining subscribers to this Constitution.

ART. 6. There shall be a regular Monthly Meeting of this Society, at such time and place as the officers shall direct; and Quarterly Meetings, to be held on the third Sabbath of January, April, July, and October.

ART. 7. There shall be an Annual Meeting of this Society for the choice of officers, hearing reports, and transaction of such other business as may come before it.

ART. 8. This Constitution may be altered or amended by a vote of two-thirds of the members present.

The above will all be perfectly understood, unless, perhaps, the manner of conducting the monthly meetings, provided for in Art. 8. The Society which adopted the above Constitution, espoused the following course. The Sewing Circle met on the second Wednesday afternoon of each month, at the residence of some friend, and the meeting was opened with a short service; the words of the Constitution were read, and the members were invited to order by the President, and conclude with prayer. The records of the last meeting were read and approved, and the regular business of the month, such as making appropriations, &c., attended to. The President then occupied some half an hour in communicating such missionary intelligence as he deemed interesting, and generally obtained that which was new, before it had found its way into the papers. The remainder of the evening was spent in social conversation. At nine o'clock the meeting was again called to order, a contribution taken, and closed with singing a hymn.

The quarterly meeting was made a public meeting similar to the Sabbath School Concert. The entire management of it was given up to the officers of the Society, who were to call their parents and friends to meet them and hear their reports, which were made by the Secretary and Treasurer. Addresses were made by gentlemen previously united, especially addressed to the young; and at the close a contribution was taken, and I would here say that on no occasion could we fill our vestry so full on a Sabbath evening, as on the return of these quarters.

The following rules will give you an idea of the way the "Sewing Circle" was constituted:

SEWING CIRCLE OF THE LEVEN CHAPEL JUVENILE MISSIONARY SOCIETY.

The Young Ladies, members of the "Levén Chapel Juvenile Missionary Society," being desirous of extending the usefulness of said Society, unit in forming a Sewing Circle for that purpose, and adopt the following:

RULES.

This Association shall be called the Sewing Circle of the Levén Chapel Juvenile Missionary Society.

The officers appointed for its government shall consist of a President, Vice President, Secretary and three Vice Directors—choice of which shall be made annually.

It shall be the duty of the President to preside at the meetings, and superintend the work; and in his absence, the Vice President shall supply his place.

It shall be the duty of the Secretary and Treasurer to keep record of the Members, Meetings, Receipts and Expenditures of the Circle, and to report a report at the Annual Meeting.

The Circle shall meet on the afternoon of the second Wednesday of each month, and shall be opened by reading a portion of the Scripture.

The Directors shall meet once every day previous to the regular meeting, to preside over the work.

The Director to for each month, to ensure its existence and prosperity, two or three things should be kept in view. First, that it is a juvenile organization, and as such, ought and must be left for the juveniles to manage.

If the adult portion of the school assumes its management, the peculiar object for which it is organized will be defeated—and it will not be what it purports to be—Juvenile Society.

Again, it ought to be the confidant and co-operation of the adult portion of the school. The teachers must by their counsel and

advice, and more especially, by endeavouring to interest the individual members of their respective classes, strive to insure their hearty co-operation in the management of the Society.

It is the duty of the officers, to avoid any which looks like interfering or taking the management out of the hands of the pupils. In this way a great deal may be done by the teachers. Again, the parents of the children must feel an interest in it, and encourage their children, by opening their doors and inviting the Society to meet at their residences. And lastly, the officers and members of the church must give up a Sabbath evening once a quarter to the public service of the Society. Without it, it can be made permanent, as it is now.

I should have little hope of success, and if the above mentioned agencies could be secured, I should feel confident, that in every Sabbath school in our city, such an organization might be started and well sustained, and be the means of accomplishing much good.

There is one question more to be answered, which I will endeavor to do briefly now. Merely, "What would be the result of such a movement upon the youth themselves, upon the Sabbath school, and upon the cause of Christ throughout the world?"

Yours respectfully,
A TEACHER.
East Boston, June, 1849.

THE MORMON MANIFESTO.

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FATHER MATHEW.

A writer who appears in the Journal of Commerce says that he has been applied to, to receive a copy, with which to print the article of Father Mathew. He desired his ability to see the name of the applicants, because he himself was not able to name more of the Bible than of the Temperance pledge.

He wrote the following as his new title to the article:

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